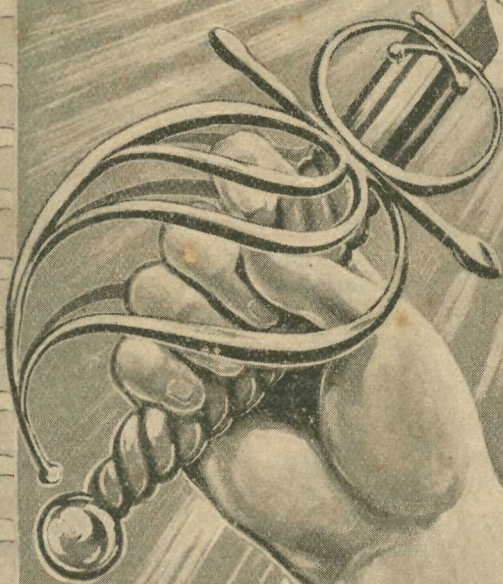


PUBLISHED UNDER THE AUSPICES OF KORESH,  
THE FOUNDER OF KORESHANITY.

# THE FLAMING SWORD



November 18, 1898.

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In Editorial Perspective, Editorial Discus-  
sions, Chats and Correspondence,  
World's News, Reviews, etc.

**Prof. U. G. Morrow.**

Entered at Chicago Post Office as  
Second Class Matter.



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# The Flaming Sword

*"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."*

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Whole No. 312

## Osteological Analysis of Structured Man and Cosmos.

### Part V.

IT WILL be well to state here, for those recently interested in the publications of the Guiding Star Publishing House and the doctrines of Koreshanity, that there is no interchange of fluids between the third and fourth ventricles. The valve of Vieussens effectually precludes the possibility of any intercommunication during physiological activity.

The student will be able to comprehend a foregoing statement regarding the office of the aqueduct of Sylvius as a retort, and why, as such, the fluid contents held in solution is discharged into the third ventricle, whence it is again discharged into the tuber cinereum, thence into the glandula vitæ.

The Torcular Herophili (Wine-Press of Herophilus).

The torcular Herophili is situated near the center of the occipital bone, a little to

one side of the internal occipital protuberance. It is situated on the equator of the tentorium and dura mater. The student's attention is called to this pole of activity, more especially to consider the relation and

function of the straight sinus. This sinus derives its blood mainly from the inferior longitudinal sinus, the venæ Galeni, the inferior median, cerebral veins, and the superior cerebellar. The venæ Galeni derive their

blood from the choroid plexus of the lateral ventricles. It is formed of that specific union of nerve essence and arterial blood presided over by the optic thalamus, as a reaction from the juice discharged from the choroid plexus into the ventricles. The optic thalamus—literally rendered—signifies bridal chamber.

The venæ Galeni convey blood of a specific magnetic quality to the straight sinus, which enters the torcular Herophili in such a directly forcible manner as to produce a vortex in which the current is made to describe a contortion, thus bringing a large surface of the blood in contiguity with the per-

iosteal area. At this point, the magnetic energy which the blood of the straight sinus contains is discharged into the dura mater, giving it an impulse like the pulsation of the heart; thus inducing an electrical current



KORESH, (DR. CYRUS R. TEED.)



which distributes itself throughout the dura mater, converging at the crista galli. The impulse communicated by the straight sinus to the dura mater at the torcular Herophili, is the cause of the pulsations noticed at the fontanelles in young children, and is the primary source of the motion of the heart of the body.

Having thus presented an outline of the sources of activity resulting in the emplacement and deposition of the ethmoid, we are prepared to enter into a specific analysis of its significance, both as a factor in the uses of the microcosmic economy and as representing principles, functions, and forms in the anthropotic macrocosm.

We have given the merest outline, hints only, of the origins of the ethmoid and its functions. We have shown it to possess three poles of major activity; the right, left, and central. The development of the central pole, the ossifying center of the vertical plate, has its origin in the specific impulses of the torcular Herophili. The torcular is the heart of the periosteal system. It is to the periosteal system what the heart of the body is to the arterial and venous systems. Now, when we consider the character of the heart in all the domains of life, falling back upon the fundamental axiom of the Koreshan System regarding commerce, namely, that *the heart is the power of commerce*, we are enabled to define the intrinsic office of this center, and to analyze and study the character of the spiritual entities which congregate and comprise this group.

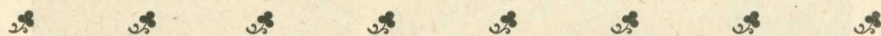
The spirits of the crista galli are spirits in co-ordination with those of the pineal gland; those of the crista being of a character to desire a knowledge of those laws and principles upon which depends the order of the emplacement of the parts of the framework constituting the basis of organic construction, while those in the co-ordinate cerebral pole are in the sphere of the acquisition of the knowledges of those laws and principles. There is a reciprocal electro-magnetic vibration between these two poles, for wherever there is a pole or center of motion there are diverse and reactive currents.

There are a few principles relating to this subject, which the investigator should forever bear in mind: First, energy is substance in solution. Second, when

an electric or magnetic vibration insinuates itself it conveys, ready for deposit, that which has been material, but which has become energy. Third, this energy is ready to deposit itself again as matter, whensoever it meets a counter flow co-ordinately antithetical in character. For instance; when an acetic electric current meets an alkaline at any pole of connection, there is a reaction; for the alkaline and acetic currents are reagents to each other, and a material precipitate is made where the matter is created from energy when the counter-currents meet. From this principle in organo-constructive law, it may be concluded that while the periosteal flow proceeds through the ethmoid (sifting) bone over the course of the periosteal river to the ultimate bone of the osseous fabric, there is a counter flow meeting at the insertion of the falx cerebri in the point of the vertical plate, thence radiating over the fibres of the dura mater inversely to the electro-magnetic currents previously described.

There is such an intimate relation of the dura mater to the arachnoid membrane, and through this to the pia mater, and thence to the cells of the cortical area, that in the course of the electro-periosteal currents there is a constant intercommunication between the cells of the gray matter and fibres of the dura. The impulse given to the dura through the torcular Herophili is retransmitted, by induction, to the summits of the convolutions; but upon entering the cells, the pulsatory impulse is mutated to the motion of respiration through the reciprocal (correlated) reaction of the two living motions of life, namely, the pulsatory and respiratory, as operative between the heart and the lungs of the body.

When the magnetic energy is discharged into the cells of the cortical area, there is a reciprocal discharge of the co-ordinate magnetic energy from the cells into the fibre, which, by induction, becomes an electric current upon entering the fibre. All the summital cells of the cortical area, in discharging their magnetic contents into the fibre of the dura mater, impart a substantial encumbrance to the polar point to which the dura conspires, this encumbrance being precipitated by reaction in the ethmoid, as the first resting-point of the dural motion.



A little practical honesty on the part of the public service, this service being conducted in the interests of the commonwealth rather than for monopolists, corporations, and capitalists, would very quickly insure an economical expenditure of the forces of labor, and of the wealth flowing into the public treasury from a surplus of which, dividends could be declared and distributed according to the necessities and demands of vidual and public interests. Honesty in the conduct of

public affairs would so equilibrate the uses of society as to meet every vidual and public demand.

God gave the law for man to obey, and the Christ of God entering the visible domain of human comprehensibility, brought down and out to us God's own life, the bread and wine of his immaculate presence, our pabulum, that through its appropriation we might also keep the law and become like him, immaculate.

Man had his origin in God; he will have his destiny in God.



## Scientific Interpretation of Apocalyptic Symbolism.

“AND THE wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse-bridles, by the space of a thousand and six hundred furlongs.”

The Apocalypse is written in the language of symbolism, or correspondences, and cannot be understood by any man not versed in symbolic exposition. There are four general degrees of this language pertaining to the Word or Logos, which, according to antithetical or inverted correspondences, have their inverted definitions. The basis of all Scriptural exegesis is the Scriptures themselves; and there must necessarily be key-notes as guides and foundations to correct interpretations or renderings of symbolism into the ordinary tongue.

There are two, three, or more salient points of the above text to which the reader's attention is specifically directed: first, the wine-press; second, the city; third, the blood; fourth, the horse-bridles, and last, the six thousand furlongs. By wine-press, is meant the means of extracting the wine; being trodden without, or outside the city, has reference to the specific city involved in Rev. xiv, 8: “And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.” We find that the power of treading out the wine belongs to the city, and that the wine proceeds from that which she has the power to control,—that over which she has dominion.

Blood signifies life, and in the opposite sense, death. “The life of all flesh is the blood thereof.” Horses signify restraints, liberties, adjustments, and appropriations of commerce. A thousand and six hundred furlongs signify sixteen hundred years, and this has reference to the full time of the end. These statements are merely outlines or general impressions of what the verse contains.

It must be remembered that there are eight prime and general degrees of interpretation, four of which are true, and four of which are false, or interpretations of inversion. *The Bible is not the Word.* It is, however, an exposition of the Word or Logos, the Logos being the Lord Christ, not the Bible. Our interpretation has to do with the Bible.

The wine-press of the human brain is the torcular Herophili (the wine-press of Herophilus). This is the pole of pulsatory motion of the dura mater, the dispenser of subtle nerve energies which hold in solution the bones and muscles of the body. The reflex of this is the heart of the body,—the collector and dispenser of the blood of the body. The primary origin of the heart motion of the brain is the desire to know, and the perceptions which stimulate that desire. The heart motion of the body is the electric energy induced from the mental motion

through the pneumogastric nerve, whence the secondary electro-magnetic energies are generated. The heart is the collector and distributor of the blood. It is therefore the center of commerce. There are many planes of commerce, but they all originate in the same universal principle.

Commerce means the collection, exchange, and distribution of the things pertaining to life. In sex, it is the aggregation, impartation, and exchange of the principles and elements of life for the purpose of creating a new life, or of perpetuating the life already existing. Correspondentially, we have religious commerce on various planes or degrees, as also secular commerce. We have the wine-press and the blood related to all these degrees.

It would require a volume to take up and delineate an exposition of all these degrees as pertaining to this one verse; therefore we are compelled to restrict (restrain) ourselves to a single exposition so near as compatible with mental demand, and we are thus compelled to apply the principles of the horse-bridles in this very act of restraint, for the bridle is that which restrains and guides the horse;—but we anticipate.

We will place our exposition on the basis of secular life and, on general principles, the collective life of the world.

Babylon signifies the general confusion and chaos of the competitive world. The heart of the competitive world is the principle and power of commerce. This power is the lion, for the lion in symbolic language is the heart or power of commerce. This is represented supremely at the present time, by England, whose supreme control of commerce is her power on the water, which *corresponds* to blood. The doctrine and life of competitism, particularly typified by the use of this power by the so called Christian world, comprise Babylon. This power controls the masses of the people who are “not in it,” not in the city, but outside of it, where the squeezing process is in operation. The products of life constitute the blood that comes out of this wine-press,—for life depends upon the products of industry.

The horse signifies the power of restraint, liberty, adjustment, and appropriation. In the inverted sense (degree), in which our present interpretation is couched, the force of restraint is in the hand of the money power, which constitutes the heart of a false life. The restraint is placed upon the producer; the liberty is the liberty the money pirate possesses, and the horse-bridles are the discretions of a perverted control, regulation, and guide to the masses who are oppressed, that is, whose lives are squeezed out of them by this wine-press. This will continue to the end, wherein the curse will be removed. This is an outline merely of interpretation partially confined to this specific degree of exposition.



## Thought Impulsers.

### The Table Turned, or the Secret of Copernican Propaganda.

THE FOLLOWING is Prof. J. W. T's formula for the development of the Copernican system of astronomy, taken verbatim (except change of name of system) from the Professor's communication to THE FLAMING SWORD office.

Its acceptance will always be, as now, confined to that class, albeit a numerous one, which imbibes its faith through its psychological and unreasoning side, pure reason playing little or no part in the process of conversion, or at most, not enough to change the result. The agencies concerned in such conversions, as summed up by a writer whose name I forget, are five in number; namely, affirmation, repetition, prestige, contagion, and faith. The affirmation must be positive, dogmatic, and without the slightest indication of the possibility of doubt on any point, all must be urged vehemently with all the certitude of positive knowledge; the repetition must be frequent, in season and out of season with unflagging certitude; prestige must come from the number and character of the advocates; contagion from the number and zeal of converts, and faith is the fruition of all. When acquired it bids defiance to reason's efforts to overturn it, for it has become, not absolute knowledge merely, but something above and beyond, a certitude unknown to and inconceivable to the mere groveling reasoner. When that point is reached, improbability, absurdity even, gives no concern. Such is the "Copernican" system, and hence the uselessness of either asking it questions or arguing with it. As well argue with the Pope of Rome that he was only a false pretender to Apostolic succession and his creed was false.

This is one point upon which we agree. Having reached this point of agreement, if the Professor wishes to become reasonable, from such a premise we might be able to agree upon some final scientific conclusions.

If there were any hope for either England or the

United States against the encroachments of European combinations, that hope would reside in Anglo-American alliance. Such an alliance appears to be irresistible against the opposing powers, in the eyes of the astute ones who control the commercial enterprises of the two countries. The power underlying the apparent *rapprochement* of affection, is the old serpent which infolds, in his coils, in sympathetic union, the two great centers whence originate the pulsations of Anglo-American legislation and statesmanship,—Lombard and Wall streets. Let the two governments combine. It is the sure road to the final destruction of both. It is the inevitable road, as it is the inevitable culmination.

There will be no escape for England and America from the final judgment of the great day at hand. Both countries, as governments, have violated every principle of justice. They have sinned more than any other peoples because living in the greatest light, with greater opportunities for good. The civilizations of these countries are not the processes of Christian influence. No Christian can smoke or chew tobacco, nor drink wine, beer, and whiskey; nor can any Christian country encourage and foster these pernicious mercantile abominations, and the hellish practices accruing from these financial resources.

The legislation of both countries is controlled by the great commercial pirates of the world, and the contest for the world's supremacy is founded upon the insatiable greed of the men who rob the industrial wage-slave of the productions of his industry.

## Scientific Restoration of the Garden of Eden.

REV. BERTHA S. BOOMER.

"So he drove out the man; and he placed at the East [rising] of the Garden of Eden Cherubims, and a *Flaming Sword* which turned every way, to keep [perpetuate] the way of the tree of life."

THE TREE of Life is the Divine Motherhood, crowning glory of the increate, regenerated womanhood. True Science demonstrates a fact that must one day thrill the soul of every true woman with the awakening of aspirations possible only when verified by the divine truth it reveals.

The demonstration of the Cellular Cosmogony, now given to the world, communicates the knowledge that the hollow spherical earth is truly the environment and boundary of limitation to the inherent life of the self-fecundating universe, the suitable womb of all Nature.

The demonstration shows that this great physical ultimate, the womb of Nature, is the crowning glory of the most complex of all alchemico-organic construction. We find its marvelous complexity of constructive forces

polarized for vitalization in its solar sphere, the organic unity of its ascending energies, the stellar center of which is the pivot of life. This great vitalizer reflects back to its environment whatsoever is surrendered for the reproduction of every existing thing after its kind. Involved within this great alchemico-organic universe is its correspondent on a higher plane, the anthropotic universe, or universe of humanity, prior in quality of creative energies, but co-ordinate in time.

The solar center of this universe, the God-man, Jehovah, the apex and pivot in human form, of the holy, virginal aspirations of his earth Bride, his prepared people or church, shed abroad, within her folds, the vitalizing essence of his Deity, the philosophy of his law of love. He did this that she might bring him forth yet once again, and reveal him as the greater Light of the anthropotic world, the Scientist of that law.

Such a revelation is like the rising of the sun upon



the broad landscape of the earth. It clothes her with light as with a garment, and reveals in, and through, and by her, all his inherent glories as his own Divine Motherhood.

It is for the Church, the Bride of Christ, and in this age for woman pre-eminently, as the representative of the constructive forces of that church, to reveal to the world Elohi, as the Almighty Father, the Wonderful, the Counsellor, the Prince of Peace.

By the revelations of Koreshan Science, the high calling of the Koreshan Christian womanhood is revealed. She is called to the confession of the Fatherhood by the purification of herself, that she may worthily represent the chaste virginity of Jehovah's inherent Motherhood. She is called to be clothed upon with the light of true science, that she may be prepared for that unity with Deity which will absorb her into the Motherhood of the Gods, and cause her to become the Imperial Ruler in all the hearts of the sons of men.

Over the operations of the constructive life of mortal embodiment, woman today is called to imperial sway. It is within the province of her power to close the flood-gates of perdition. By virtue of divine quickening of the mental energies, it is for her to reverse the currents of their descent, and polarize them in the Sun of Righteousness, causing him to arise upon the entire universe with healing in his wings.

The day is at hand when the womanhood of this age will awaken to the importance of the call now being uttered by the penetrating voice of the Science of Truth. Her eyes will then be opened to a realization of the horrible defilements of her body and mind, and she will wash in the waters of the living Word of Truth, and be clean.

There is such an attainment as immortal life; there is a set time in the cycles of the universe for the Divine Motherhood of the regenerated woman to bring forth the sons of God, the immortal Gods. Such an attainment and such a culmination of it will come through an understanding of and obedience to the law of immortality. "One of the first principles of this law resides with woman, to control her mind and body, and through it to conserve the destructive wastes of her procreative function." These wastes are the result of false education and of false, perverted desires. Change the inclination of the thoughts by holy aspirations, and the perdition of woman's soul (the life of all flesh is the blood thereof) will cease.

With this conserved energy of holy aspiration she will begin, by obedience to the law of polarization, the creation of the resurrected flesh, even the immortal flesh of Christ. It is for woman to say, that children shall no

longer be conceived in sin and shapen in iniquity. Iniquitous sex commerce, resulting in lustful conceptions, forms the tap-root of all evil.

If woman can once be aroused and induced, through the enlightenment of the science of the laws of life and immortality, to say to the vast armies of human souls persistently descending the broad road to destruction, lured there by the deceits of the lights of "science falsely so called," "not another soul shall descend through the constructive forces of my body," the end of the old and dead way will speedily be manifest.

The heaped up energies of psychic force polarized in the pneuma of God, by the power of the intelligent aspirations of a faith working in obedience to the law of love, would reflex back on the whole human family with a baptismal power that would transform our mortal hells to the kingdom of heaven, and cause the glory of God to fill the whole earth with praise and thanksgiving.

Millions of women are now held in slavery, and degraded below the level of the beast by the marital bond. This bond is formed usually by the very language used in Scripture to define the curse pronounced upon the woman, when the night-time of earth's Mazzarothic day brought the due time for the descending energies of the woman to carry her sex life out of the sphere of the biune Deity into the realm of mortality, for the reproduction of the animal life of God.

There is a due time in the hours of that same great Mazzarothic day, for the declaration to be made by the Rider on the White Horse: "There shall be no more curse." There is a due time for the revelation of "a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."

"In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." (Rev. xxii: 2.)

This pure river of the water of life is nothing less than the Science of the law, expressed in the doctrine of the Church Triumphant. Its cleansed life currents carry up to the throne of God, which is the illumined mind, all the powers of the universe that make for righteousness, and will create in earth the peace of God which keeps the heart and mind free from trouble.

To the church of Christ, the Woman, comes the welcome declaration: "Arise, shine, for thy light is come, and the glory of the Lord has arisen upon thee!" That glory is revealed by THE FLAMING SWORD, the theocrasis of the conquering Hero, who opens up the new and living way for the ascending Spirit of Jehovah to stand revealed as the Bride, the Lamb's Wife, the Divine Mother of all living.



The center and principle of all activity is the center of commerce. This is true on every plane of life, from the highest divine to the lowest human. The center of

life in the vidual man is the commercial or copulative, for through this, perpetuity of being is insured.

Love is the law, or principle, of attraction.



# The Victim of the Strike.

LUCIE PAGE BORDEN.

“**W**HAT a bore it is to hear the Thanksgiving proclamation, again! I am sure I don't think we have much to be thankful for this year,” grumbled Mrs. Maxwell in her luxurious drawing-room on Cedar Hill, glancing, as she spoke, at the mirror, to adjust the rich lace which adorned the throat of her new satin gown. “Here's Ralph home from college in disgrace, and poor Miriam laid up for the winter in consequence of that accident. Heaven only knows whether she'll ever walk again, and I had set my heart on bringing her out this season. It is very trying! But the worst is having to give up the carriage. Of course, one of the horses must be sick and die just now when Mr. Maxwell is worried over the strike at the factory, and thinks he is too short of money to replace it. There is Mrs. Terry with her elegant new coupé. I declare it is too much of a mortification!” And Mrs. Maxwell put her handkerchief to her eyes.

“Wonder what poor folks have to be thankful for anyway?” Milly Brooks leaned her head disconsolately against the window-frame in one of the tenement houses by the river. There were rows and rows of tenement houses exactly alike, facing the canal and the long factories that lined the opposite bank. Milly hated the factories with their noisy, bustling rooms, and used to wish the houses looked away from them toward the city. She had worked in Richard Maxwell's mill ever since she was thirteen, until last year when her mother died; then her father said she must stay at home to mind the children and keep house. The place fell to her naturally as the eldest daughter. Milly was barely twenty-one, but the freshness of her beauty had faded already. It was usually so with the factory girls, and there were certain bitter lines around the mouth that bespoke an early acquaintance with poverty and toil, if not some deeper and darker experience. Her father and the boys worked in the mill, but now they had joined the strikers, and the family income was reduced to a minimum. Grace, the second daughter, was just recovering from typhoid, and what with the doctor's bill and sundry delicacies required by the convalescent, the prospect for a Thanksgiving dinner did not extend to chicken, and might be limited to brown bread and beans.

In spite of their widely differing environments, there was a striking unanimity of sentiment on the subject of the national holiday, between Mrs. Maxwell on the Hill and the factory girl by the river. Labor and capital for once were agreed.

It was the day before Thanksgiving. The strike had been on a month, but the mills were still running and the obstinate determination of the mill owners showed no signs of weakening. The strikers were getting the worst of it. Many of their families were in distress, and tempted by idleness the men had been drinking themselves into a hard, surly, reckless

humour that boded no good. A knot of them gathered at the corner talking vindictively with eager, excited gestures. There was a plan on foot for burning the Maxwell mill that night. “Give 'em a Thanksgiving blaze that'll cook their dinners for 'em,” cried the malcontents. Milly, gazing idly at the canal and the mill opposite, gave a sudden start of recognition. That was Ralph Maxwell passing over the drawbridge to enter his father's office. “Handsome Ralph” they called him. Milly knew nothing of the little difficulty with the college faculty, that excited his father's anger and brought the gay, thoughtless fellow home in disgrace, but she turned pale and drew back from the window at sight of the familiar figure. When Milly was sixteen, her blonde beauty had attracted the rich mill owner's son. His philosophy of life was essentially epicurean. To love the wild rose and leave it on the stem was a precept that in no wise commended itself to his nature or opinions. Well, it was long past now, but Milly had suffered too deeply to forget.

“Here girl, step lively now and get us some grub. There's work on hand and I'm in a hurry.” Tom Brooks, Milly's brother, was the speaker. He and her father had evidently been drinking heavily. They ate their supper in sullen silence, interrupted before the close of the meal by the entrance of several companions. Bidding Milly leave the room, the men proceeded to discuss the night's campaign, and the girl, listening outside, soon gathered that the Maxwell mill was to be destroyed by a bomb placed under the outer wall contiguous to the President's private office, where “the cub” slept to guard the property, an inside police force being deemed unnecessary. “The cub,” that was Ralph! She must save him. That was the first thought of the girl whose life he had ruthlessly blighted. The time appointed for action was an hour after midnight. She knew how to enter the mill by an insecure fastening in the rear, and could wait for Ralph inside, ready to warn him of impending danger the instant he appeared. It never occurred to her that the strikers might advance the hour, and she, waiting to save the life of the man she still loved, would fall a victim to the fermenting antagonism between labor and capital, fostered by the conditions of this much lauded modern civilization of ours.

It had just struck midnight when a sudden footfall outside startled Milly at her post by the entrance within. “Ralph!” she cried, starting eagerly forward, expecting to hear the key grate in the lock. There came a crash, a deafening roar. The solid wall of the factory was blown to atoms, and the drama of life had ended in tragedy for the loyal heart faithful through wrong and betrayal, while the man she had died to save, long since unmindful of her existence, was chatting gaily, lingering over his wine at the club. He had intended to leave for the mill early that night, being warned that the strikers were in an ugly mood around town, but as it happened,



one of the boys told an uncommonly good story and Ralph stayed to cap it with another, a lucky accident which had saved his life. Really, he must make a point of telling that story with this interesting climax.

Well, the mill owners lost their property—amply insured however. Tom Brooks, foremost of the strikers

who placed the bomb, lost his sister, another sacrifice to the false and unnatural social conditions that set a great gulf between two classes of society, the rich and the poor, engendering a deadly hatred that must increase until the inauguration of the kingdom of righteousness in earth, and the dissemination among men of the spirit of divine communism.

## Observations and Reflections.

AMANDA T. POTTER.

### THE MOVING MOUNTAIN.

**B**EFORE the Mountain mightier than its fellows,  
 Wrapped in sense of grandeur and mystery,  
 Bare browed and reverent, the trav'ler stands  
 And waits on words o'erdue.

We wait to wait

On words: We are at best a flippant crew;  
 So strenuous of the little that we know;  
 Noisy to make it cut our value's figure.  
 O Mountain of God's holiness removed  
 And cast into the sea! Thou mystery's  
 Revealment! Thou perfect Love that died in doing!—  
 For the mountains to hide us we give our thanks:  
 Thus hidden, our mien will speak us worthy thee.

\* \* \*

### The Spite of Greed.

**C**LAP HANDS and shout! Caressing smiles the sun,  
 drops lovingly the sky upon the thousand growths  
 that overflow God's providence.  
 Countless ramifying ways weave Nature's warp with  
 the woof of art  
 Into maze of 'wild'ring beauty, softness, and delight  
 which make palatial halls a splendor quite and pile  
 the board.

*Is there no wail?*

Ah! Friend, some children wail, some women weep,  
 strong men wax pale and join death's sleep.  
 All's taxed but sun and air, they say who fail and fall,  
 but 'yond the prison grate e'en these abate.

*Why?*

Greed, like hounds full cry, to want lends speed, and  
 feeding's made the question overtop and underlie.  
 E'en while the church bells swell, all's well! all's well!  
 stand on our poorer streets an' you would study  
 hell!

*What hope?*

There's Holy Speech of first love left—repentance—first  
 works begun.  
 The love of neighbor as of self—the law's fulfilling—love  
 'fills the law; this our sole hope.

*Who will lead?*

The Christ! The old yields to the new.  
 He will shepherd his sheep—children will wail not, nor  
 women will weep, and the rider—the pallid—shall  
 fail!

\* \* \*

### THE SUBLIME AND THE RIDICULOUS.

**F**ROM virgin birth of Christ, Huxley withheld  
 His credence. (Does the gentle Nazarene e'er smile?)  
 'Twas "unnatural—unscientific." He swept

It with the other chaff of wonder lore  
 In the old Book, and turned him ruminant  
 Upon inert atom, not of life resuscitate,  
 But self-creative of its life; author,  
 In myriad, of Huxley and his kind.

How blinder than bats these "scientific lights"  
 Who eschew the Light of God—his Christ,  
 Quarrel with the miracles that wonders are  
 To the blind alone, and run hot haste to the weld  
 Of impossibility to mystery.

\* \* \*

### The Broth of Hades.

*Koreshans?*

The determined followers of God's prophet—Elijah.  
 Soldiers they, theirs God's battles.  
 They deal with times when the devil brews the broth, the  
 clergy pours, and the world bolts degeneracy, dis-  
 integration, death.

*Are none exempt?*

All die—all gorge the brew.  
 The service from hell's vat varies, but taste of clergy's  
 finger's in't all.  
 To eschew some are born, but none are grown—restora-  
 tion waits on growth.

*Multifarious! May one know?*

Turn to the ensample, turn to the plain and simple life  
 of Christ,  
 And hence from all the world teaches, receives, or desires,  
 and—stand of men accursed!

\* \* \*

### A SACRILEGIOUS LIBEL.

Man's voice is man's? *Of course.* God's voice is God's?  
*Yea.* And the devil hath the power of death?  
*The Scriptures so concede.* Our churches put  
 The devil in Jesu's mouth—His voice forsooth!  
 List to the jingle of the rhyming lie:

"Why do we mourn departed friends,  
 Or shake at death's alarms?  
 'Tis but the voice that Jesus sends  
 To call us to his arms!"

\* \* \*

### WILLIAM WORDSWORTH.

**'T**IS SAID his earlier steps on poverty  
 Trode close, and in him it begot  
 Large-hearted sympathy for the humble poor.

\* \* \*

But later on, when friends had dowered him,  
 He something lost of his tender interest  
 In human woe: A cheerful competence  
 Had warped the poet's soul.



## In the Editorial Perspective.

THE EDITOR.

THE CLOCK systems of the astronomical observatories and the railroads are a wonder. One gigantic clock at the Washington Naval Observatory regulates the time for nearly half the world. The great clock at Chicago does not vary from the regulator at Washington a single minute in a year. In the Chicago clock, the time is regulated by gravity. The pendulum weighs about twenty-five pounds. Small screw heads are placed on or taken off according as the clock runs fast or slow; it is very carefully and accurately regulated in this way. It runs day and night with no variation, as determined by the regular and unvarying movements of the stars. Evidently the pendulum has exactly the same weight day and night; if it differed in weight, or if gravity were variable, the clock could not keep accurate sidereal time. Place an object on the scales; in the atmosphere it has a normal weight. Apply any force to the object and its weight is changed. If sufficient force be applied to lift it, no weight would be registered while the lifting force is being applied. If the same force be applied in downward pressure,—that force just sufficient to lift the object, its weight would be doubled. If any force should operate on the pendulum alternately applied up and down every twenty-four hours, it would be impossible for the clock to keep time. Astronomers assert that the moon pulls water on the earth sufficient to lift it, and that the sun is also constantly pulling the earth with enormous force, and therefore has a tendency to pull every individual atom toward the sun. Now, don't you think that if there were such awful pulls on the earth, up and down as the earth revolved, that they would make a little difference in the weight at different times of the day and night? They would change the weight of the pendulum; clocks would not run in the universe of Copernicus!

This is an age of false images constructed from perverted imagination. The modern gods have made man in their own image and likeness—mortal and corrupt. The graven images are continually entering the tomb. A mortal offspring is the result of gravitation of mental entities, through desire. The church harbors, blesses, and worships all of the processes of mortal generation, while parroting a false doctrine of regeneration. The church is filled with images graven through the functions of generation. The iconoclast is an image-breaker; Protestant hands and sledges smashed stone idols and images in cathedrals. On a broader and higher plane, THE FLAMING SWORD is the only true iconoclast or breaker of all the false images worshiped in modern times!

The *Torch of Reason* is exercised about Noah's flood occurring on a convex earth 25,000 miles in circumference. Thanks; it would be a little difficult! It's a new argument against the Copernican system. It would tax the ingenuity of the Almighty to get 1,006,820,722 cubic miles of water to stay on a ball shooting through space at the rate of 19 miles per second. A little torch of reason, however, would be sufficient to suggest that the agnostic argument of Noah's flood is *not* an argument against the Bible, but only the silly orthodox conception of it. Agnosticism is the ridiculous antithetical pole of degenerate Christianity.

The railroad companies have persuaded a number of business men in all the principal American cities to protest against ticket scalpers—men who deal in railroad tickets at cut rates, just as other men deal in other things at cut rates. There is no more room for fraud in scalping tickets than there is in scalping people. Railroad corporations are adepts at this, and they

want the monopoly of the scalping business. We are inaugurating a great protest against the scalping fraternity of the entire competitive system. We purpose doing some scalping ourselves, when the proper time comes; we are going to scalp the old world!

We write from the standpoint of principles and facts. Our illustrations are clear cut, our conclusions definite; our sarcasm is studied, and our ridicule of fallacy is pregnant with meaning, always indicating in the forms of expression the opposite, or truth. We are not fighting men; we are above the language and methods of ward politicians, or even reform politicians. In THE FLAMING SWORD you breathe an air of purity, determination, strength of character, purpose, and originality. The reader gets much in little—great truths expressed in studied forms. We are loyal to law, and true to truth.

The wonders of fallacy are the mysteries which fallacy cannot solve. The achievements of modern ingenuity have no more to do with the prevailing theories of chemistry, physics, and astronomy, than the kindling of a fire by a savage has to do with his conceptions of the processes of combustion. Modern fallacy gets credit for that which it has never performed nor made possible to perform. Ingenuity and fallacy exist together in some modern minds; but ingenuity could do *better* work without its mischievous companion.

We are approaching the end of the great Iron Age, just preceding the Age of Gold. The bars of iron will soon burst asunder. There have been great epochs in the past, distinguished by characteristics corresponding to other metals. This is distinctively the age of iron and its products. Take up a railroad map of the world and observe the hundreds of thousands of miles of metallic lines. Iron is used everywhere; it engages the labor of millions, and is a principal factor in the great war of so called capital and labor, and in the protection of nations. It is the base of the god of gold.

The candid mind cannot consider the rapid progress made by the colored race in America during the past twenty-five years, and not conclude that the Negro is destined to contribute much to the ultimate destiny of man. Koreshanity scientifically defines the racial value of the African; he is destined to live; he is in the ascendant. On the other hand, the Indian is decadent. A dying man does not laugh; the Indian is a stranger to mirth, while the Negro displays remarkable natural wit and humor. The Afro-American constitutes the ethnic foundation of the new race and civilization of future ages.

THE FLAMING SWORD is printed to burn—to burn its way into the hearts of the people; to burn away the barriers to human happiness and life; to burn away the cobwebs of a false science, religion, and economy. Then again, THE FLAMING SWORD is *not* printed to burn. In some homes where it has gone, it has become a *flaming* sword in the grate or stove, because its thrusts cut deep into some frail mortal afraid to think! In other homes, it is THE FLAMING SWORD, shining brighter than all other journals. After all, THE SWORD is mightier than the pen!

The horizon is the limit of geolinear foreshortening; the circle of foreshortened observation is but a fraction of the millions of square miles of the earth's area. To view the whole world over scapes of such limitation would require hundreds of years. History looks back in the world. Its range is merely one horizon of the world's mutations; it stops with the present; it can-



not go into the future. Koreshanity reaches the center of universal circumspection, and places all things in the field of scientific perspective; and all that is hidden is revealed.

Modern social theories cannot be made practical because they do not involve the laws of organic unity. The world of human activity must be constructed to operate according to the laws of organic unity, which characterize the great cellular existence of the universe. True society must perform, correspondentially, all the functions of the universe and the analogous human system—the laws of equilibrium of life, equitable adjustment and relations, collection and distribution.

The Bible has been advertising Koreshan Astronomy all along. The Bible will not fit the popular system, yet hundreds of eminent men have been trying in vain to make it do so. It does fit the facts of the universe in every phase and on every plane of life and activity. When the universe is understood, the Bible is comprehended. Koreshanity interprets the Bible.

Some Bible readers think that the character of the universe can never be known, because it is said that if the foundations of the earth are searched out and the heavens measured, the Almighty will cast off his people Israel. Well, weren't all the tribes of Israel cast off long ago?

When the Philippines are insured to American possession there will be a change of policy; the old one destroyed, a new one issued. The premium will be paid by the Philipinos, while America gets the insurance.

If man has descended from ancestry through posterity, how is it that he has ascended from the monkey? Darwin may have come up a little, but humanity seems to have come down a great deal since man was perfect.

Look at the parable of the sheep and the goats in the Bible. Jesus gathers the sheep on his right hand and the goats on the left. Does the fact that he sits on the right hand of his Father, place the Father among the goats?

Tesla intends to make peace by making the armaments of war so destructive that they cannot be used; for if they should be employed, he feels sure there would not be a piece of anything left.

Many people do not want definite conclusions concerning anything except religion. When you come to test them on religion, you soon find that they have no definite conclusions at all!

Turkey contains the wish-bone of Europe; but the powers will have to feed upon other birds the present Thanksgiving season. They have fowl measures sufficient for this year.

It is usually thought that when the Almighty comes to judge the world that there will be no resistance; the fact is, that then is the greatest resistance the world ever makes.

It will never do to hold to a belief blindly while looking for some proof of its truth. You would be too blind to find the proofs.

The butcher-shop is the popular meeting-house, where pearls of swine are cast before men.

The devils ask what the Creator meant when he began to create torment.

The slang phrase, "I don't think," fits more than those who use it.

The missing links in the Darwinian fallacy have never been found.

The Editorial Perspective is the world's collide oscope.

Mountain tops do not spin on a convex earth.

The historian writes his story of the world.

Spiritism is rapped up in the medium.

Fishers of men must be mag-net-ic.

Drug store patrons are pill-grims!

## Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

WE GREET you with a brighter face.

During the past year we have met with marked success; fifty-two times the weekly FLAMING SWORD has visited your homes, and now we are glad to enter upon the new volume with renewed energy and determination. This unique Journal has met with your hearty approval and welcome, and perhaps surprise; and you are glad with us in our success.

We are still standing in advance in both claim and fact; the fact is apparent and obvious; we have substantiated our claim. A greater field of influence is before us. We are overcoming obstacles in the promulgation of the Koreshan System, and are breaking down some unreasoning prejudice against us. Fallacy has felt the stunning blows dealt through Koreshan propaganda during the past year.

We have labored and studied to interest you. We cannot mistake, from your

many kind letters, that you appreciate our efforts to give you the highest, the purest, the most substantial, refined, and scientific product of intellectual activity. We are making friends everywhere; we are coming in contact with an army of new readers, and we are proud of the mental character of the ever enlarging circle of investigators of the marvelous System we promulgate. Chords of personal interest and sympathy between the writers and readers of THE FLAMING SWORD are vibrating with encouraging tension and rapidity.

What Will We Do During the Coming Year?

Continue our encouraging progress; you deserve that we should do so. We are raising our standard higher; beautifying THE SWORD, toning and tuning its expressions to the volume of thought

necessary to effectively sweep away fallacy. We will give you many surprises and introduce unique features. While we progress, the present improves upon the past.

First in importance and position always, are the profound productions of the Founder of Koreshanity; like the rising sun in the morning, these brilliant articles greet the reader upon opening THE FLAMING SWORD. During the past year, many of the articles of KORESH have found their way into the reform press, and many editors are personally interested in the prescient journalism of Koreshanity. From the one source, the rays of scientific truth stream through all our pages; the disciple but reflects the knowledges of his Teacher. Our Contributors mirror the one mind.

More vigorously than ever our Staff of Writers begins the new volume, to deftly



and ingeniously display Koreshan thought for easy comprehension. A supremely interesting field will be occupied by the Pre-Eminent of the Koreshan Unity, VICTORIA GRATIA, from whom, we are pleased to announce, our readers may expect a number of soulful articles through which they will breathe an atmosphere of lofty aspiration, purity of character, and honesty of purpose.

We would not omit from special notice the excellent and beautiful contributions of literary merit and tone, from LUCIE PAGE BORDEN, and the unique department of "Observations and Reflections," by AMANDA T. POTTER. The treatment of special subjects relating to the declension of old institutions, the world's progress, social theocracy, and practical work in the establishment of the Koreshan System of Organic Unity, by REV. BERTHA S. BOOMER, will be of inestimable value. Other writers, whom we prize highly, will discuss various phases of Koreshanity, oppose fallacy, and interest all.

Our special editorial departments, which have aroused both interest and comment, will be continued. Our Perspective views embrace the scope of the world. We enjoy answering the interesting questions of our readers, and in entering into the many lines of discussion and controversy which the advocacy of the Koreshan System incurs and demands. We invite questions, objections, and criticisms. We enjoy your letters, whether favorable or unfavorable; write us what you think, always.

Deserving of special mention also, is the department of "First Impressions of Investigators of Koreshan Universology." These letters are pregnant with a peculiar personal interest, stimulating to all, and especially to many isolated readers who have no associations disposed to sympathize with them in these remarkable themes. You touch many hearts, strike many glad hands through the pages of THE FLAMING SWORD. It encourages us and thousands of others, and does you good. Our columns are open to all; let the coming year be marked by many sympathetic touches from the pens of hundreds of readers.

\* \* \*

### First Impressions of Investigators of Koreshan Universology,

Wonderful Unfoldment of the Mysterious Riddle of Nature.

EDITOR FLAMING SWORD:—In reply to your request for first impressions of Koreshanity, I will say that mine were very alluring. I had been looking for the "pearl of great price" for half a lifetime, but like a will-o'-the-wisp, it seemed to

ever elude me, and I had grown weary in my search. Three years ago, when the Founder of Koreshanity—a system I had never heard of before—gave a series of parlor lectures in Denver, I realized that he was giving something not only original, and that challenged my closest attention, but which seemed to answer all my questioning whys as well. Of course, it overthrew my preconceived ideas altogether. However, I cared little for this, so that I found the Truth.

Day after day I put everything behind me, in order to drink in, while the opportunity lasted, this wonderful unfoldment of the mysterious riddle of Nature, humanity, and God. The more I heard, the more I wanted; my soul was athirst for the living waters.

Most forcibly the Science appealed to me in all its grandeur; but when the subject of the humanity and the personality of God was touched upon, my enthusiasm received a shock;—here I found my stumbling-block—doubt, and apparent inconsistencies, threatened to wreck my bright hopes. I battled with these feelings for a year or more; tenaciously my mind clung to the traditions of the past, and refused to break from the thralldom of false teachings. However, by continuous study of the doctrine, the light gradually dawned upon me. I began to see clearly that Koreshan Universology was corroborated by the Bible, which, by the aid of this new light, was a revelation of the entire Book. I saw also that what seemed to be a stumbling-block was part of a most wonderful mosaic in God's perfect plan. I realized that my long night of despair was at an end. I was convinced, and surrendered unconditionally.

I rest in the conviction that my religious belief is founded on a proven scientific premise, in which speculation has no part; that analogous reasoning is the highest form of reasoning, and that love to God and the neighbor is the keynote that must vibrate from center to circumference, to bring harmony out of chaos. Notwithstanding the fact that the world is groaning in the travail of dissolution, and hoping that a Moses may arise to guide it through the storm-clouds that are fast gathering from every point of the compass, it stubbornly refuses to recognize the fact that the man with the plumb-line in his hand is already here.

Some remark that Koreshanity is the "most rational doctrine they ever heard of,—but they have no use for its Founder." The man who brings to the world the unity of science, religion, and a perfect social system, brings a panacea for all its ills; and to ignore him is to nullify the authority of his message. We are standing on the threshold of the Golden Age. Koreshanity is the keystone of the arch, and KORESH is the Master-Builder, the one who will open the book of seven seals.—M. V. STILES, Colo.

### Endeavoring to Unknow Modern Vexities and Convexities!

To KORESH:—Just a word of greeting and gratitude from this Ultima Thule, the Garden of the Gulf, a paradise of red sandstone and warm evergreens, once named by

the aboriginal Micmacs, "Epayguit,"—anchored on the wave, "where every prospect pleases and only man is vile." But you are going to change this latter assertion.

Pray pardon some egotism as I try to explain how your revelations inflamed me. I am the son of an orthodox Congregational and the grandson of a Presbyterian clergyman, both of whom I feel reincarnated within me, and influencing me to learn of you, as I ply my trade of an M. D.

I was 47 years old January 15, 1898, being born in the metaphysical third of the sign Capricornus, the Goat,—“service but not servitude;” and as you say “horns denote power,” I am able to swallow you whole, or allow you to swallow me whole. I believed all before I understood anything. Thus the soul grasps and assimilates the Truth, like our prehension of ripe grapes. Comprehension takes place creatively, and the creature grows to know his Creator.

Knowledge of the physical demonstrations of your symbolisms and applied science seems to spin out from within like the spider's web, and quite strong enough to sustain himself and family. It is a labor of Hercules, a toil of Sisyphus, Icarus, and others, to *unknow* the innumerable *vexities* and *convexities* taught in schools, colleges, and professional universities, time immemorial, world without end. However, *I am fast becoming concave*, after only a few months of your tuition in THE FLAMING SWORD, and satellite pamphlets, including the CELLULAR COSMOGONY. If I were free from these bonds and humanities, I should take up my cross and follow you at closer range; I should see KORESH tomorrow!

Dear old Tolstoi saved me from ruin, and prepared the way for your teachings. John the Baptist is always the forerunner of the Christ, the Son of man. Then and now comes and goes KORESH, and the new Age of Reason to rule out misrule. As an anatomist, I enjoy your Osteology of Man and Cosmos, and as a Christian Communist, I study your commentaries of the Bible. “Never man spake like this man.” *To doubt is to die!*

Sometime, I wish you would explain Astrology and the Zodiac in relation to man. Yours in the hope of Immortality,—GEO. D. CLIFT, M. D., Prince Edwards Island, Canada.

\* \* \*

### Words of Welcome for the Cellular Cosmogony.

Its Value Cannot be Estimated.

Permit me to thank and congratulate you and your co-workers for your successful efforts culminating in the production of the CELLULAR COSMOGONY. Its value cannot be estimated in dollars. Of course it will be opposed by the false teachers of our time, whose reputations are at stake. Nevertheless, I believe it is destined to refocalize the scattered thought of the world and force attention to the Truth, through which humanity will be enlightened and redeemed from its miseries.—DR. GEO. CANNON, Cal.



**It's a Most Remarkable Work.**

I wish to express my great pleasure in reading the new book, the CELLULAR COSMOGONY. It is a most remarkable work. I have placed copies in four of our hotels, sold three, and placed two in our public library. May it find many friends. I see it has found some in Chicago and elsewhere.—MRS. C. M. BLANCHARD, Cal.

Please accept my hearty congratulations for the general harmony, inside and outside, of the CELLULAR COSMOGONY.—M. V. S., Denver, Colo.

I received the one dozen copies of the CELLULAR COSMOGONY last week, and they only lasted about two days! Please send me another dozen.—W. H. W., Muscatine, Ia.

\* \* \*

**The Flaming Sword Warmly Welcomed.**

I cannot find words to express my admiration for the weekly FLAMING SWORD. It is full of the most excellent articles, editorials, and chats. All that I could say in praise of it, would not begin to do it justice! Truly and well said, the Koreshan cause is a great battleship, and its best gun is the CELLULAR COSMOGONY. May it win in its bloodless battles for God and humanity.—C. M. B., Los Angeles, Cal.

I like THE SWORD tip-top. It has the soundest principles—it is founded on the most scientific ideas ever given to the people. The more I read the literature the better I like it. I believe there is going to be a great turning over of the people, and oh! what fun we will have, watching some of the stiff-necked and stubborn hypocrites with which the world is overstocked today!—J. M. P., Galesburg, Ill.

I have received a copy of your paper, and must say that I indorse its contents in toto; especially the article under the caption of "Communism the Goal of Economic Progress." I have always contended that the churches were followers of the Christ by profession only. You go to the bottom of things. May success attend you ever.—W. A. M., Montgomery, Ala.

I greatly appreciate THE SWORD above all other papers. It is not only the best, but the *brightest* paper in existence. The beauty of it all lies in the truth of its statements. I swear by it! Sorry the Blodgett romance was so short; but you deal your critics such blows that they die while they are puerile!—R. W. G., Mexico.

I have read THE SWORD for five years, and can truly say that it is the only paper that ever interested me specially. I have read all kinds of papers, and they all fade alike before the Truth that comes from headquarters.—J. A. G., Stroud, Okl.

It's a paper I cannot do without, any more. It gives me more truth in one copy than all the sermons that I have ever heard combined!—J. VanZ., Muscatine, Ia.

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\* \* \*

**The World's News.**

Wednesday, November 9.

Ripple of excitement over election news; many political prophets fail—others hit it by accident.  
Peace commission still at war.  
Plague of lockjaw in Bohemia; originated in a medical microbe factory.  
Plot of powers against anarchists blocked by England's refusal to join the inquisition.

Thursday.

McKinley instructs American commissioners in Paris to demand the entire Philippine archipelago.  
Race war in South Carolina; after election riots; six negroes killed at Phoenix.  
Official counts give Republicans majority in American Congress and Senate.  
Salisbury's great speech praises America as a growing power.  
Turkish Sultan sends greetings and gifts to the Czar.

Friday.

Storms raging on Lake Michigan; a score of vessels wrecked and damaged, and men are drowned.  
Another riot at Wilmington, N. C.; 9 negroes killed; the whites depose officers and create anarchy.  
Two negroes lynched at Greenwood S. C.; result of election riots and racial feuds.  
Anarchists commemorate martyrdom of Parsons, Spies, et al.

Saturday.

Gen. Corbin opposes reform in U. S. army organization; bars improvement.  
Business men of rioting districts in S. C., call a halt on lynching negroes.  
Spain exhausts her diplomatic ingenuity; gains no points; loses all.  
Discontent in Spanish soldiery and police in Havana; no pay.  
Sampson visits Gen. Blanco at Havana.

Sunday.

London begins a crusade against Sunday theatres and amusements.  
American peace commissioners draft ultimatum for Spain and terminate discussion; Spain must cede the Philippines to America.  
E. Everett Hale, who hails from Boston, preaches in Chicago.

Monday.

Virden coal-miners' strike is settled; no compromise; surrender of operators to the labor unions; scale agreed to.  
Count Ernest makes official complaint and indictment of Emperor of Germany.  
Philippine insurgents take Iloilo, capital of Panay Island.

Tuesday.

American sugar trusts put up price of sugar.  
Philippines appeal to McKinley to not return islands to Spain.  
Newspapers have Havana on verge of riot and mutiny.  
Tammany Croker visits Chicago; crokers are croaking on Croker.

\* \* \*

**In Reform Journals.**

A Kansas Judge.

When George R. Peck first became an attorney for the Santa Fe, he went to a small town in western Kansas to argue a case that had been brought against the road for damages to several head of cattle that had been killed. The case was tried before a judge who was decidedly German. The witnesses were examined, the case was gone through with, and the attorney for the prosecution arose and made a strong plea for conviction. He waxed eloquent, and the judge paid close attention. "Are you troo?" asked the judge when the lawyer stopped. "Yes, your honor." "You vins de case," said the judge. "But I want a chance to argue my side of the case," said Peck. "No, he vins," stoutly asserted the judge. But Peck commenced to talk and gradually his talk led up to the case, and before the judge knew it Peck was arguing the defense. The judge listened closely, and when Peck had finished he said: "You vins de case." "But you have already decided in my favor," said the other lawyer. "Dat's all right. I reverse my first decision. Dis man vins," and the judge stuck to his last decision and won his railroad case.—Topeka State Journal.

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Ye who have taken a new world,  
Ye who have conquered the desert,  
Ye who have broken from bondage,  
Gathered from all nations,  
Flower of all the races,  
Be true, O my people,  
Be loyal unto the highest,  
Be great as the fathers who bore you,  
Be worthy the past and the future;  
Help all peoples from bondage,  
From bondage forever.  
—Coming Light, San Francisco.

England is the paradise of the rich, the purgatory of the wise, and the hell of the poor.—Theodore Parker.



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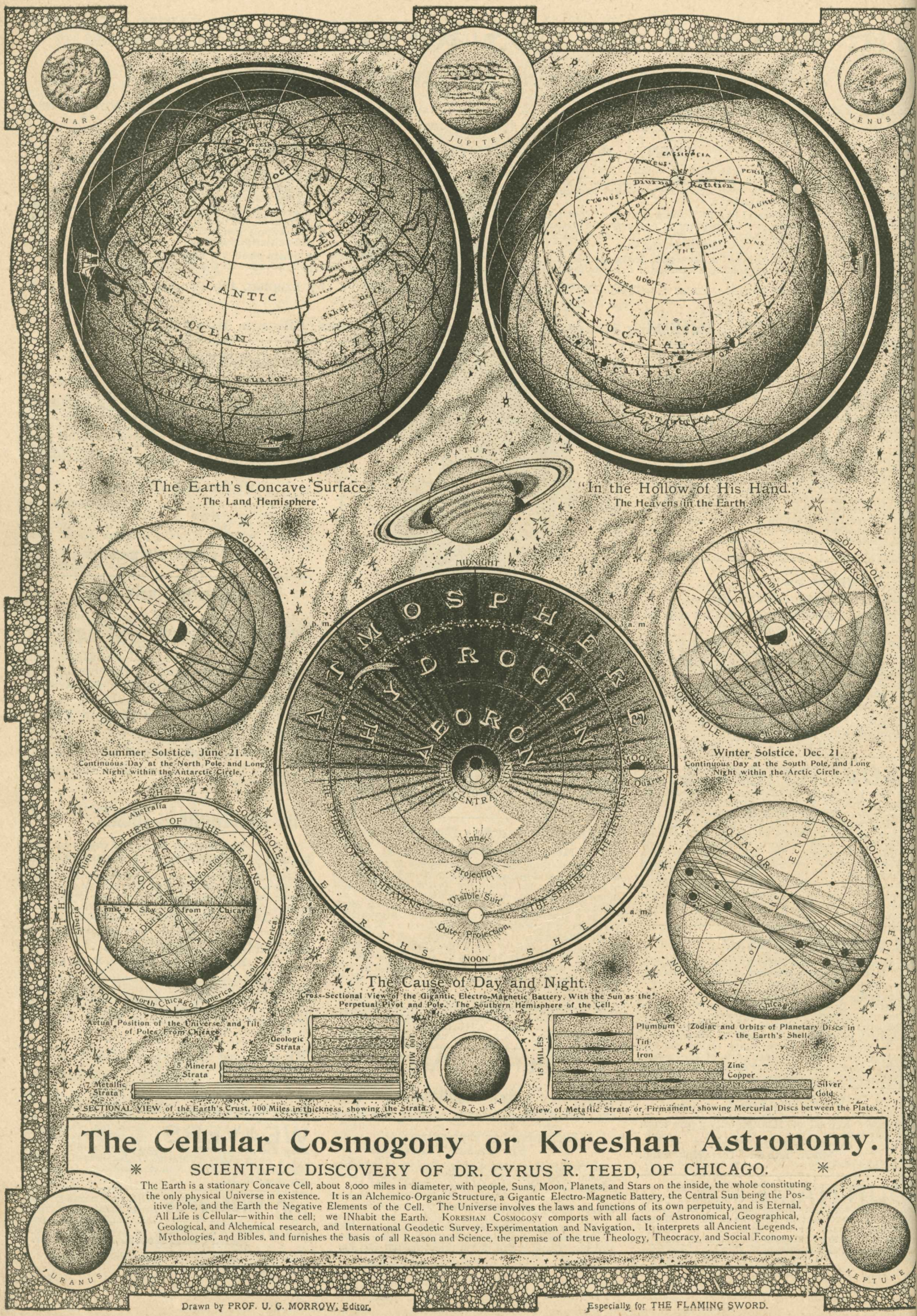
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